

**Report on Members of Color at Old South Church  
and Members who Enslaved People of Color**

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## OLD SOUTH'S MEMBERS OF COLOR, ENSLAVED AND FREE

- Enslaved people's names are bolded, members of Old South Church are italicized, so members of color are both bolded and italicized. First names are used for everyone because that was often the only name enslaved people had.
- Specific sources of information for single enslaved people are noted in parentheses, sources used for many entries are listed in the Biography.

Abbreviations: BC = Baptismal Covenant, OSC = Old South member

1638	First shipment of enslaved people arrives in Boston		
1641	Slavery became legally sanctioned in Massachusetts		
1 <sup>st</sup> date	Name(s)	Biographies of members	Status
1696	<b>Lydia</b>	<b>Lydia</b> (BC 1696, OSC 1697) "a negro" was baptized on 21 March 1696, then admitted to Old South Church 2 March 1697.	Unspecified
1708	<b>Essex</b>	<b>Essex</b> (BC 1718) "a Negro child belonging to Mrs Katharine Winthrop" is presumably the son of <b>Juno</b> (below) who was also enslaved to <i>Katherine Brattle Eyre Winthrop</i> (1664-1725)(OSC 1683) either before or after the death of her husband <i>Wait Winthrop</i> (1642-1717)(OSC 1689)(marr: 1707). Juno married <b>Essix</b> "a negro man of Mr. Wm. Clark" in 1708, and <b>Essex</b> (BC 1718) presumably was named after his father.	Enslaved
1708	<b>Juno</b>	<b>Juno</b> (marr: 1708)(BC 1719)(OSC 1720), <b>Essex</b> (BC 1718), and <b>Toby</b> (bap. 1719) were enslaved to <i>Katherine Brattle Eyre Winthrop</i> (1664-1725)(OSC 1683) either before or after the death of her husband <i>Wait Winthrop</i> (1642-1717)(OSC 1689)(marr: 1707). <b>Juno</b> married <b>Essix</b> "a negro man of Mr. Wm. Clark" in 1708, and the <b>Essex</b> who took the baptismal covenant in 1718 "a Negro child belonging to Mrs Katharine Winthrop" is presumably their son. Another son, <b>Toby</b> , was baptized in 1719.	Enslaved
1710	<b>Sarah</b>	<b>Sarah</b> (OSC 1710) was admitted to Old South Church on 30 July 1710.	Unspecified
1711	<b>Margaret</b>	<b>Margaret</b> (OSC 1711) "a negro" was admitted to Old South Church 16 December 1711.	Unspecified
1718	<b>Ebenezer</b>	<b>Ebenezer</b> (OSC 1718) was enslaved by a John Mallit. This John Mallit may or may not be the same person as the John Mallet who died in 1742 and in his will probated in 1744 gave his wife "my black negro man James," his son Peter "my negro man Mingo," and his daughter Joannah Angevine his "mollto wench Dinah and her children." Ebenezer is not mentioned in this John Mallet's will.	Enslaved
1718	<b>Thomas</b>	<b>Thomas</b> (OSC 1718) "a Negro-man belonging to Mr Edward Oakes" was baptized on 2 February 1718. Edward Oaks/Oakes was not a member of Old South.	Enslaved
1718	<b>Toby</b>	<b>Toby</b> (BC 1718) was enslaved first to <i>Sarah Quiddington Dinely</i> (OSC 1701), and her enslavement of Toby is noted in the record of Toby's 1716 marriage to <b>Patience</b> . Toby/Tobey "Negro of Mrs Dinelyes" and	Enslaved

		Patience/Pason “Negro” were married on 31 May 1716. However, in 1714, Sarah had married Cord Wing, and by the time Toby was baptized at Old South in 1718 he was described as living with Cord Wing. Toby and Patience had four children baptized at Old South Church: <b>Patience</b> Jr on 2 March 1718, <b>Grace</b> on 19 July 1719, <b>Essex</b> on 16 April 1721, and <b>Ruth</b> on 28 April 1723. Grace was baptized on the same day as Rev. Joseph Sewall baptized his own son Joseph, and Samuel Sewall noted the event in his diary describing Tobey as “the Ethiopian” who cut Rev. Joseph’s wood for him ( <i>Sewall’s Diary</i> 19 July 1719).	
1719	<b>Jane Way</b>	<b>Jane</b> (BC 1719) “an Indian woman who belongs to <del>my Family</del> Joseph Sewall” was baptized 25 January 1719 and “Rose her Child” was baptized along with her. Jane and <b>Rose</b> were enslaved by Rev. <i>Joseph Sewall</i> (1688-1769)(OSC 1713)(Pastor of Old South 1713-1769), son. of Hon. <i>Samuel</i> (OSC 1677), and husband of <i>Elizabeth Walley Sewall</i> (OSC 1711)(marr. 1713). “Jane Indian” married “Ebenezr Way Negro” on 9 February 1725, with Rev. Joseph Sewall presiding. Jane and <b>Ebenezer</b> had three children baptized at Old South: <b>Ebenezer</b> Jr who was born on 14 March 1727 was baptized on 17 March 1727, <b>Jacob</b> (1) who was born on 7 September 1729 was baptized on 14 September 1729, then presumably died before <b>Jacob</b> (2) was baptized on 29 August 1731.	Enslaved
1720	<b>Jane</b>	<b>Jane</b> (OSC 1720) “a negro Woman” joined the Old South Church on 26 February 1720. This may or may not be the same “Jane Negro” who married “Onesimus Negro” on 3 June 1725, Rev. Joseph Sewall presiding. Jane and <b>Onesimus</b> had a son <b>William</b> who was baptized at Old South on 23 April 1727. William’s baptismal record states explicitly that Jane and Onesimus were “free Negroes.”	Unspecified
1721	<b>Mingo</b>	<b>Mingo</b> (BC 1721) “a Negro-man” was baptized 24 December 1721.	Unspecified
1721	<b>Phillis</b>	<b>Phillis</b> (BC 1741) “Indian Servant to Mr. Timothy Prout” could have been enslaved to Timothy Prout Jr (1679-1768) and his wife <i>Lydia Savage Prout</i> (OSC 1702 or 1740)(marr. 1708), or to their son <i>Timothy Prout III</i> (1721-1777)(OSC 1741) and his wife <i>Mary Foster Prout</i> (1721-1757)(OSC 1741)(marr. 1751). Phillis was baptized into Old South alongside her son <b>Peter</b> , on 26 April 1741.	Enslaved
1721	<b>Pompey</b>	<b>Pompey</b> (BC 1721) was enslaved by Benjamin Bream/Brame (1640-1731) and his second wife <i>Mary Pemberton Bream/Brame</i> (OSC 1709)(marr. 1711). An inventory of Benjamin’s estate filed in 1731 as part of his probate lists “Negro Pompe 60 pounds” amongst his possessions and properties.	Enslaved
1723	<b>Elizabeth</b>	<b>Elizabeth</b> (marr. 1723, BC 1724), her son <b>Pompey</b> (bap. 1724), and presumably also her daughter <b>Abigail</b> (bap. 1725) were enslaved by <i>John Flag/Flagg</i> (1673-1732)(OSC 1699) and his wife <i>Abiah Kemia Flag/Flagg</i> (d. 1715)(OSC 1705). The year before her baptism, on 7 November 1723, Elizabeth “Bess” “Svt. to John Flag” married Lisborn/Lisbon “free Negro,” so <b>Lisbon</b> would be the father of Pompey and Abigail. In his 1729 will, probated in 1732, John left “my Negro Boy named Pompey” to his son Ebenezer “forever.” If Pompey was born in 1724, this meant John committed to giving him away when Pompey was 5, then when Pompey	

		was 8 he was bequested to Ebenezer Flag/Flagg (1710-1762) and his wife Mary Ward Flagg. Elizabeth and Abigail were not mentioned in John's will.	
172 3	<b>Worcester/ Worster</b>	<b>Worcester/Worster</b> (BC 1723) was enslaved by a John Green, who was not a member of Old South and has not been able to be identified. On 16 December 1725, "Worster Negro" married "Maria Negro," Dr. Cotton Mather presiding. The lack of enslaver information in the record perhaps means they were both free, but the record doesn't state their freedom either so it is ambiguous.	Enslaved then unspecified
172 4	<b>Deborah</b>	<b>Deborah</b> (OSC 1726) was enslaved by Mary Whittingham Saltonstall (d.1729) and possibly also by her second husband Governor Gurdon Saltonstall (d. 1724).	Enslaved
172 4	<b>Philisia</b>	<b>Philisia</b> (BC 1726) was enslaved by Mary Whittingham Saltonstall (d.1729) and possibly also by her second husband Governor Gurdon Saltonstall (d. 1724).	Enslaved
172 5	<b>John Myat</b>	<b>John Myat</b> (BC 1725) was enslaved by Col. <i>Thomas Fitch</i> (1669-1736)(OSC 1692) and <i>Abiel/Abiah Danforth Fitch</i> (1674-1745)(OSC 1696)(marr. 1694), and possibly then by Abiel/Abiah's second husband the Hon. <i>John Osborne</i> (1713-1753)(OSC 1722)(marr. 1739). After Abiel/Abiah's death, John married Elizabeth Pierce Osborne (1705-1764), who may have inherited her husband's enslaved people.	Enslaved
172 5	<b>Robert Due</b>	<b>Robert/Robert Due</b> (BC 1725, OSC 1726) was enslaved by Capt. <i>Thomas Smith</i> (d. 1741)(OSC 1717). Thomas was a Captain of the Hon. Artillery Co. and a merchant (Whitman 247). In 1742, the same year that Thomas died (and perhaps freed Robert in his will), a Robert Due and <b>Margaret White</b> "Free Negroes" married on 1 July 1742, Rev. Joseph Sewall officiating. This may be Robert Due (OSC 1725) or a son with the same name, given the almost 20 year date gap. Robert and Margaret then had a son Samuel who was born 19 July 1743 and baptized at Old South Church on 31 July 1743.	Enslaved then free
172 5	<b>Towerhill</b>	<b>Towerhill</b> (BC 1725) was enslaved by a William Smith. This may or may not have been the same William Smith who was a trader in Boston (Jones 263).	Enslaved
172 6	<b>Argalus</b>	<b>Argalus</b> (BC 1726) was enslaved by <i>Katherine Eyre Jeffries Noyes</i> (1694-1760)(OSC 1713) and perhaps also her second husband <i>Oliver Noyes</i> (1675-1721)(OSC 1693), who she had married in 1718. Oliver was a merchant and landowner (Valeri 117). In Oliver's 1721 will he left substantial properties to his widow Katharine, including an unnamed "slave" (Kilcrease 260-281), who may or may not have been Argalus.	Enslaved
172 6	<b>Cornwall Cornwall</b>	<b>Cornwall</b> (BC 1726) and <b>Cornwall</b> (OSC 1741) who may be the same person or a father and son, were enslaved by Captain <i>John Ellery</i> (1681-1742)(1719) and his wife <i>Jane Bonner Ellery</i> (d. 1739)(OSC 1712)(marr. 1710). Cornwall may or may not have been the "Negro boy" Captain John Ellery purchased from Nathaniel Harrison on 30 November 1719 (Donnan 3: 27). On 5 March 1740, Cornwall (Mr John Ellery) married <b>Kate</b> (Joshua Winslow), with Rev. Joseph Sewall presiding. Kate/Katherine was enslaved to Joshua Winslow (1694-1769), one of the sons of Col. <i>Edward Winslow</i> (OSC 1692), and his wife Elizabeth Savage Winslow (1704-1778)(marr. 1720), daughter of <i>Thomas Savage</i> (OSC	Enslaved then free

		1669). The year after Cornwall's wedding, John wrote his will, which was probated in 1742, and he ordered that "my negro man servant named Cornwall have his freedom immediately after my decease," so Cornwall would have been freed in 1742. Either Joshua gave Kate her freedom or Cornwall purchased it from him, because on 3 August 1747 when Cornwall and Katherine registered the birth of a son, Joseph, they were both described as "Free Negroes."	
172 7	<b>Brill</b>	<b>Brill</b> (BC 1727) was enslaved to <i>Brattle Oliver</i> (1689-1736)(OSC 1728) and his wife Anne Gillam Oliver (1693-1725)(possibly OSC 1727)(marr. 1713/14). In 1712, Brattle became part-owner of a brigantine named the <i>Martha</i> (Briggs 261), which was used at least once for the trafficking of enslaved people. In 1727, "three negro males and one female" were imported from Barbados on the <i>Martha</i> (Donnan 3: 52), the same year Brill joined Old South so it is possible he was trafficked on that boat.	Enslaved
172 7	<b>Maria</b>	<b>Maria</b> (BC 1727, OSC 1728) a "free negro" was baptized 7 May 1727 and admitted to Old South Church on 7 July 1728.	Free
172 8	<b>Lucy Manoel/Manwill Basset</b>	<b>Lucy Manoel/Manwill</b> (OSC 1728) was enslaved to a "Mr. Prince," probably Old South pastor Rev. <i>Thomas Prince</i> (1687-1758)(OSC 1718)(Old South Pastor 1718-1758) and his wife Deborah Denny Prince (1697-1766)(marr. 1719). In 1738, when Lucy Manwill married James Basset, she was described as "free."	Enslaved then free
172 9	<b>Sarah</b>	<b>Sarah</b> (BC 1729) "a free Negro" was baptized 12 January 1729.	Free
173 5	<b>Richard</b>	<b>Richard</b> (BC 1735) was enslaved by Reverend <i>Nathaniel Williams</i> (1675-1737/8)(OSC 1693) and his wife <i>Anne Bradstreet Williams</i> (d.1737/8)(OSC 1706). Richard ( <i>Nathaniel Williams</i> ) married <b>Maria</b> (Mr then <i>Hannah Fairweather</i> ) on 4 January 1732 with Rev. Joseph Sewall presiding. Richard and Maria had a son <b>George</b> , born on 1 May 1734, who was baptized at Old South on 11 May 1735 along with his father Richard. Maria was later baptized into Old South membership on 12 April 1741.	Enslaved
173 5	<b>Titus</b>	<b>Titus</b> (BC 1735) "a negro servant about 10 yrs of age belonging to Joseph Sew" was baptized on 13 May 1733. There is no Joseph Sew in the <i>Historical Catalog</i> , but a plausible speculation is that this is an abbreviation of Joseph Sewall and Titus resided in his household and may even have been another child of Jane and Ebenezer Way.	Enslaved
173 6	<b>Scipio</b>	<b>Scipio</b> (BC 1736, OSC 1741) was initially enslaved to Jonathan Waldo (1668-1731) and his second wife Priscilla Hemans Sparhawk Waldo (d. 1655)(marr. 1726) and perhaps also Jonathan's first wife Hannah Mason Waldo (1668-1726)(marr. 1692). In Jonathan's 1731 will, he left "my Negro man named Scipio" to his daughter Hannah Waldo Fairweather (1702-1755) and her husband Thomas Fairweather Jr. (1692-1733)(marr. 1718). By the time Scipio was baptized at Old South Church, Hannah was a widow. Note that this Scipio should not be confused with Scipio Fairweather, who was previously enslaved by Capt. John Fairweather. Scipio, "Negro... Servant of Hannah Fairweather" married <b>Jane</b> (Edward Tyng) on 13 May 1734. Jane and Scipio had a son <b>Prince</b> , who was baptized on 29 August 1736 in Roxbury, presumably at First Church which Jane "Captain Tyng's Negro Woman" then joined in 1741 (Collins 163).	Enslaved

173 8	<b>James</b>	<b>James</b> (BC 1738) was enslaved to <i>Oxenbridge Thacher</i> (1681-1772)(OSC 1737)(Hardesty 179) and one or more of his wives: Elizabeth Hobby Lilley Thatcher (1695-1736)(marr. 1714) and <i>Bathsheba Doggett Kent Thacher</i> (1695-1776)(marr. 1740)(OSC 1723). James “neg. svt. to Oxenbridge Thacher” married <b>Ann</b> “neg. svt. to Mrs Maria Fyfield” on 16 July 1741, Rev. Mather presiding. James and Ann had three children baptized at Old South: <b>Ann</b> (1) on 6 June 1742, <b>James</b> on 22 May 1743, and <b>Ann</b> (2) on 10 June 1744, which suggests that Ann (1) was dead by that time.	Enslaved
173 8	<b>Margaret</b>	<b>Margaret</b> (BC 1738) was enslaved to <i>Jonathon Loring</i> (1674-1752)(OSC 1730) and his wife Elizabeth Austin Loring (1673-1756)(marr. c.1702). Margaret’s baptismal record includes that Jonathon “engageth for her Edu,” which implies that Margaret was a minor in 1738.	Enslaved
173 9	<b>Rose</b>	<b>Rose</b> (OSC 1739) was baptized alongside her mother <b>Jane</b> on 25 January 1719, who was enslaved to Rev. <i>Joseph Sewall</i> (1688-1769)(OSC 1713)(Pastor of Old South 1713-1769), son. of Hon. <i>Samuel</i> (OSC 1677), and husband of <i>Elizabeth Walley Sewall</i> (OSC 1711)(marr. 1713). Rose “Negro Servant to Rv. Joseph Sewall” then joined the church herself on 16 September 1739. Twenty-three years later, either the same person or a daughter, Rose “Servant to Joseph Sewall” then married <b>James</b> “Negro... Servant to Mr Jonathan Simpson” on 3 June 1762, Rev. Joseph Sewall presiding.	Enslaved
174 0	<b>Ann</b>	<b>Ann</b> (BC 1740, OSC 1740) “free negro” was baptized on 22 February 1740 and admitted to Old South on Tues 1 March 1740.	Free
174 0	<b>Phillis</b>	<b>Phillis</b> (BC 1740) was enslaved by <i>Abiel/Abiah Danforth Fitch</i> (1674-1745)(OSC 1696), before or after her 1739 marriage to the Hon. <i>John Osborne</i> (1713-1753)(OSC 1722). Phillis was baptized alongside two of her children, <b>Jane</b> and <b>Ann</b> , on the same date in 1740. After Abiel/Abiah’s death, John married Elizabeth Pierce Osborne (1705-1764), who may have inherited John’s enslaved people.	Enslaved
174 0	<b>Simon</b>	<b>Simon</b> (OSC 1740) was enslaved by a John Savel. There is no John Savel, Savell or Saville who was an Old South member, but a John Savell who died in 1756 and is buried in the Granary Burying Ground is a possible candidate. On 26 September 1744, Simon “neg. svt. of Mr. John Savel” married <b>Pegg Hammond</b> “free negro of Bedford.”	Enslaved
174 1	<b>Julia</b>	<b>Julia</b> (OSC 1741) was enslaved by Col. <i>Edward Winslow</i> (1669-1753)(OSC 1692) and one of more of his wives: <i>Hannah Moody Winslow</i> (1672-1711)(OSC 1692)(marr. 1692); <i>Elizabeth Dixey Pemberton Winslow</i> (1669-1740)(OSC 1690)(marr. 1712); <i>Susanna Furnum Lyman Winslow</i> (b.1694)(marr. 1744). Julia (Edward Winslow) married <b>Sambo</b> (James Addison) on 4 October 1744, Rev. Thomas Prince presiding (MTVR).	Enslaved
174 1	<b>Maria</b>	<b>Maria</b> (BC 1741) was enslaved by Hannah Waldo Fairweather (1702-1755) and her husband Thomas Fairweather Jr. (1692-1733)(marr. 1718). Hannah’s will, dated 1735 but not probated until 1755, left all her unspecified property to her and Thomas’s son <i>Samuel Fairweather</i> (1724-1781)(OSC 1741). Maria (Mr then Hannah Fairweather) married <b>Richard</b> (Nathaniel Williams) on 4 January 1732 with Rev. Joseph Sewall presiding. Richard and Maria had a son <b>George</b> , born on 1 May 1734, who was baptized at Old South on 11 May 1735 along with his father Richard	Enslaved

		who joined Old South through baptism. Maria was later baptized into Old South membership on 12 April 1741.	
174 1	<b>Scipio</b>	<b>Scipio</b> (BC 1741) was enslaved by the Hon. <i>John Osborne</i> (1713-1753)(OSC 1722) before or after his 1739 marriage to <i>Abiel/Abiah Danforth Fitch</i> (1674-1745)(OSC 1696). After Abiel/Abiah's death, John married Elizabeth Pierce Osborne (1705-1764), who may have inherited John's enslaved people. Scipio (Hon John Osborn) married <b>Sylvia</b> (Edmd Quincy) on 27 August 1741, minister Joseph Sewall presiding. Scipio and Sylvia had seven children baptized at Old South Church: <b>Charles</b> was baptized on 11 October 1741, the same date his father Scipio was baptized into the Church, <b>Joseph</b> was baptized on 2 January 1743, <b>Isaac</b> was baptized on 15 April 1744, <b>Nancy</b> on 20 October 1745, <b>Eunice</b> on 17 January 1748, <b>Tabitha</b> on 9 December 1750, and <b>Katharine</b> on 4 February 1759. By 1761, Scipio was free and in the company of Captain Western who was charged with covering the costs of any damage Scipio might cause ( <i>Report of Record Commissioners</i> 19: 172).	Enslaved then free
174 2	<b>Dinah</b>	<b>Dinah</b> (BC 1742) was probably enslaved first to <i>Thomas Cushing Sr</i> (d. 1746)(OSC 1730) and his wife Mary Bromfield Cushing (1696-1746)(marr. 1724), then to <i>Thomas Cushing Jr</i> (1725-1788)(OSC 1755) and his wife <i>Deborah Fletcher Cushing</i> (OSC 1755)(marr. 1747). Dinah's 1742 baptismal record lists her enslaver as Thomas Cushing, which was most likely Thomas Sr. because Thomas Jr. would only have been 17 years of age at the time. The same year Dinah was baptized, she married <b>Boston</b> (Thomas Jackson), with Rev. Joseph Sewall presiding. In his 1746 probate, Thomas Sr. left Mary "two Negroes," one of which was presumably Dinah. However, Mary also died in 1746 and her property and enslaved people would have passed to the couple's only son, Thomas Jr, and his wife Deborah.	Enslaved
174 2	<b>Dinah</b>	<b>Dinah</b> (BC 1742) was enslaved by wealthy merchant <i>John Trail</i> (d1749)(OSC 1735) and his wife <i>Mary Gale Trail</i> (OSC 1735)(married 1724).	Enslaved
174 2	<b>Dinah</b>	<b>Dinah</b> (BC 1742)(OSC 1745) was enslaved by a Henry Newal, Newell or Newall. Henry was not a member of OSC and it is not possible to make a definite determination of his identity.	Enslaved
174 2	<b>Flora</b>	<b>Flora</b> (BC 1742) was enslaved by a William Bodman, possibly the William Bodman that married Katharine Treadway in 1726, and this Katherine then may or may not be the same as <i>Katherine Bodman</i> (OSC 1747).	Enslaved
174 2	<b>Katharine</b>	<b>Katharine</b> (BC 1742) was enslaved to <i>Mary Oliver</i> (OSC 1755), probably Mary Oliver (1694-1764) who was the younger sister of <i>Brattle Oliver</i> , who was also an Old South member.	Enslaved
174 2	<b>Lucy</b>	<b>Lucy</b> (BC 1742) was enslaved to Daniel Henchman (1689-1761)(OSC 1727) and his wife Elizabeth Gerrish Henchman (possibly OSC 1717)(marr. 1713). In his 1760 will, probated in 1761, Daniel left his widow Elizabeth his "Household Furniture Negroes" for her "Use and Disposal forever." Elizabeth then died in 1767, presumably leaving her property to the couple's only daughter Lydia Hancock (1714-1776). Lydia's will mentions a number of enslaved people by name, but not Lucy.	Enslaved

174 2	<b>Pompey</b>	<b>Pompey</b> (BC 1742) was enslaved by the Honorable William Foye (1681-1759) and his wife Elizabeth Campbell (married 1716).	Enslaved
174 2	<b>Thomas</b>	<b>Thomas</b> (BC 1742, OSC 1742) was enslaved to Nicholas Salisbury (1697-1748) and his wife Martha Saunders Salisbury (1704-1789)(marr. 1724). On 7 January 1747, Thomas “Negro Servt. to Mr Nicholas Salisbury” married <b>Flora</b> “Negro Servt. to Mr Stephen Hall,” the Rev. Joseph Sewall presiding.	Enslaved
174 3	<b>Cato</b>	<b>Cato</b> (BC 1743) was enslaved to Col. <i>Joseph Jackson</i> (1707-1790)(OSC 1727) and his wife Sussanah Gray Jackson (1709-1792)(marr. 1732). Cato “Svt to Col Jackson” married <b>Susannah Primus</b> “Free” on 5 December 1765.	Enslaved
174 3	<b>Lucy</b>	<b>Lucy</b> (BC 1743) was enslaved to Nicholas Salisbury (1697-1748) and his wife Martha Saunders Salisbury (1704-1789)(marr. 1724).	Enslaved
174 4	<b>Baker</b>	<b>Baker</b> (BC 1744) was enslaved to Col. <i>Joseph Jackson</i> (1707-1790)(OSC 1727) and his wife Sussanah Gray Jackson (1709-1792)(marr. 1732). Baker was still enslaved to Jackson when he married <b>Peggy</b> “svt to Nathl. Winslow” on 8 October 1761.	Enslaved
174 5	<b>Scipio</b>	<b>Scipio</b> (BC 1745) was enslaved to a John Hunt, most likely Rev. John Hunt’s father, John Hunt, who lived 1712-1785, was married to Esther Wells Hunt (d. 1787), and was a farmer in Northampton ( <i>Hist of OSC 2</i> : 132).	Enslaved
174 8	<b>James Bow</b>	<b>James Bow</b> (1748) is not listed in the <i>Historical Catalog</i> , but is estimated to have become a member in 1748 ( <i>HC 137</i> ). On 19 March 1749, James Bow “negro” was excommunicated from the church “upon account of a course of gross Lying, Promise Breaking, and fraudulent Dealing” ( <i>Hist of OSC 1</i> : 599).	Unspecifie d
174 8	<b>Phillis</b>	<b>Phillis</b> (BC 1748) was enslaved by Elizabeth and Martha Bridge, “who Engage for her Ed,” implying that Phillis was a minor in 1748. Elizabeth and Martha Bridges may or may not be the same persons as <i>Elizabeth and Mary Bridges</i> (OSC 1690).	Enslaved
174 9	<b>Katharine</b>	<b>Katharine</b> (BC 1749) “free Negro” was baptized at Old South Church on 17 November 1749.	Free
175 0	<b>Boston</b>	<b>Boston</b> (BC 1750) was enslaved by Lieut. <i>Joseph Belknap</i> (1716-1797)(OSC 1735) and his wife Sarah Byles Belknap (1715-1784)(marr. 1741). Boston’s baptismal record stated that Joseph “engageth for [Boston’s] education,” which may mean that Boston was a minor at the time. On 30 November 1767, Boston, “Negro Servant to Joseph Belknap” married <b>Lydia</b> “Negro Servant to Jonathan Sharp.” Rev Samuel Mather presiding. In the 1771 census, Joseph acknowledged he had one “servant for life” (i.e. enslaved person), which was presumably Boston. Boston was still enslaved to Belknap in 1773, when his wife Lydia Sharp (by then free) accused him of being a philanderer in “constant violation” of his marriage vows (Hardesty 251).	Enslaved
175 1	<b>Flora</b>	<b>Flora</b> (BC 1751)(OSC 1754) was enslaved by <i>Isaac Winslow</i> (1709-1777)(OSC 1767) and one or more of his wives: Lucy Waldo Winslow (1724-1768)(marr. 1747) and Jemima Debuque (1732-1790)(marr. 1770). This may or may not be the same Flora who,	Enslaved



		along with her husband <b>Jamaica</b> (marriage not found), baptized three children at Old South Church: <b>Scipio</b> on 16 February 1752, <b>Nancy</b> on 14 December 1755, and <b>Jane</b> on 27 February 1757.	
175 2	<b>Patience</b>	<b>Patience</b> (BC 1752) was first enslaved by <i>Mary Waters Bethune</i> (1692-1760)(OSC 1719), widow of <i>George Bethune</i> Sr. (1675-1735/36)(OSC 1728)(marr. 1713). In Patience's 1752 baptismal record, her enslaver is listed as Mary Bethune. However, by Patience's 1758 marriage, her enslaver is listed as Nathaniel Bethune, one of George and Mary's sons. Patience "Negro Servt. of Mr Nath. Bethune" married <b>Pompey Blackman</b> "Free Negro" on 8 May 1758. Note that this is not the same person as the Pompey Blackman (also called Pompey Fortune or Pompey Freeman) who fought in the revolutionary war, because that Pompey was born in approximately 1755. Patience and Pompey had two daughters baptized at Old South Church: <b>Patience</b> (1) who was baptized 10 June 1759 who presumably then died because <b>Patience</b> (2) was baptized on 26 July 1760. In 1762, Pompey was included in a list of "Free Negroes in Boston" and assigned labor by the Selectmen of Boston. In the notes about that assignment, Pompey is said to have been freed 6 years prior to the previous October – i.e. 7 years before 1762 which would mean approximately 1755 ( <i>Report of Record Commissioners</i> 19: 195, 196).	Enslaved
175 3	<b>Bristol</b>	<b>Bristol</b> (BC 1753)(OSC 1756) was enslaved to a Samuel Sewall, perhaps <i>Samuel Sewall</i> III (1715-1771)(OSC 1749), who was the son of Rev. <i>Joseph Sewall</i> (OSC 1713), and husband of Mary Wendell Sewall (1724-1746)(marr. 1745) and then <i>Elizabeth Quincy Sewall</i> (1729-1770)(OSC 1751)(marr. 1749). Bristol was baptized at Old South in September 1753. Earlier that year, Bristol "neg. sv't Mr. Sam Sewall" married <b>Chloe</b> "neg. svt. Jno Gould" earlier that year, on 5 June 1753. Chloe's enslaver could potentially be the same John Gould that enslaved <b>Newton Prince</b> (OSC 1760). Bristol and Chloe had a son <b>James</b> baptized at Old South on 4 August, 1754.	Enslaved
175 3	<b>Judith</b>	<b>Judith</b> (OSC 1753) "Negro Servant" was enslaved to <i>Grace Perkins</i> (OSC 1746) "who Engageth for her Education," which implies that Judith was a minor in 1753.	Enslaved
175 3	<b>Venus</b>	<b>Venus</b> (BC 1753) was enslaved to <i>John Winslow</i> Jr (1700-1788)(OSC 1742), one of the sons of Col. <i>Edward Winslow</i> (OSC 1692) and his wife Sarah Tyng Winslow (1720-1792)(marr. 1760). Venus "neg s'v't to Mr John Winslow" married <b>Cole</b> "neg s'v't to Mr Henry Laughton" on 6 February 1754. The couple had three children baptized at Old South: <b>Dinah</b> on 17 August 1755, <b>Peter</b> (1) on 12 November 1758, and <b>Peter</b> (2) on 11 January 1760, which presumably means that Peter (1) died before that date.	Enslaved
175 6	<b>Deborah</b>	<b>Deborah</b> (OSC 1756) was enslaved by a Thomas Green. Thomas was not an OSC member and had too common a name for a definitive identification. On 21 July 1757, Deborah "neg. svt. to Thos. Greene, Esq." married <b>Cesar</b> "neg. svt. to Mrs Rebecca Amory."	Enslaved
175 6	<b>Dinah</b>	<b>Dinah</b> (BC 1756) was enslaved to Hon. <i>Thomas Hubbard</i> (1702-1773)(OSC 1730)(Hardesty 116) and his wife <i>Mary Jackson Hubbard</i> (d.1774)(OSC 1727)(marr. 1724). In Thomas's 1773 probate, he left to his wife Mary "all my Negroes." Mary also made a will in 1773,	Enslaved then possibly free

		probated in 1774, in which she left her “faithful servant Dinah” to whichever relative Dinah should choose and if no relative should agree to take Dinah, then Dinah should be freed and a stipend paid to the overseers of the poor for her upkeep.	
175 6	<b>Hagar</b>	<b>Hagar</b> (BC 1756) "free Negro" was baptized at Old South Church on 3 October 1756.	Free
175 6	<b>Juba</b>	<b>Juba</b> (BC 1756) wwa enslaved by <i>Josiah Willard</i> (1681-1756)(OSC 1701) and his second wife Hannah Clark Willard (marr. 1726).	Enslaved
175 6	<b>Lucas</b>	<b>Lucas</b> (BC 1756) was enslaved to “Mr William Tailor,” who may or may not be the same as <i>William Taylor</i> (OSC 1742).	Enslaved
176 0	<b>Newton</b>	<b>Newton Prince</b> (c1733-c1819)(OSC 1760) was enslaved to John Gould Jr (1735-1762) and his wife Elizabeth Wentworth Gould (marr. 1758), who after John’s death married William Perkins (marr. 1774) and then Nathaniel Rogers (Jones 151, 233, 234). John was a distiller by profession (Jones 279). On 26 October 1760, Newton "Negro Servant to Mr. John Gould Junr" was admitted to Old South Church. A few months later, on 14 January 1761, Newton Prince “neg. svt. of Mr. Jon. Gould Jr” married <b>Martha Barnaby</b> “free negro.” After Martha’s death, Newton Prince and <b>Phillis Binn</b> “free negroes” married on 26 March 1767, Rev. Joseph Sewall presiding. Perhaps Newton was freed after John’s death in 1762, but no evidence has been found. In 1770, Newton witnessed the Boston Massacre and his testimony that he had not heard Captain Thomas Preston give any order to fire was used in the defense of the British soldiers (Langguth 157). In notes of the trial, Newton is described as a “pastry cook” who originated in the West Indies (Langguth 157). Other accounts agree that Newton was a pastry cook, but the business he ran with his wife Phillis included “catering to assembly halls” and “selling lemons” (Adams & Pleck 152). As a consequence of Newton’s perceived support of the British, Patriots boycotted his business and he was either threatened with or subjected to being tarred and feathered (Adams & Pleck 152, Bell “Newton Prince: London Pensioner”). When the British evacuated Boston in 1776, Newton and Phillis went with them along with other Loyalists, and went from being cooks in service to merchant Gilbert Deblois to having their own coal and Chandler’s shop (Adams & Pleck 152, Bell “Newton Prince: London Pensioner”). When Phillis fell ill in 1783, Newton petitioned for and received a pension from the British Government until his death in 1819 (Adams & Pleck 152, Bell “Newton Prince: London Pensioner”).	Enslaved then free
176 2	<b>James</b>	<b>James</b> (OSC 1762) was enslaved by <i>Jonathan Simpson</i> (1684-1763)(OSC 1707) and his wife Mary Baker Simpson (married 1707).	Enslaved
176 4	<b>Fidelia</b>	<b>Fidelia</b> (BC 1764) was enslaved to <i>Samuel Pemberton</i> (1710-1774)(OSC 1746) and his second wife Mary Frye Leach Pemberton (b.1713).	Enslaved
176 5	<b>Thomas</b>	<b>Thomas</b> (1765) was enslaved by Hon. <i>Jonathan Mason</i> (1725-1798)(OSC 1742) and his second wife <i>Mary Vans Mason</i> (OSC 1755), granddaughter of Old South pastor Ebenezer Pemberton. The date Thomas joined Old South is unknown, but in 1765 he was described in the <i>Historical Catalog</i> as being “of our communion” but accused of “scandalous sins,” for which he was suspended from the church ( <i>Hist of OSC</i> 2: 79).	Enslaved

176 6	<b>Peter</b>	<b>Peter</b> (BC 1766, OSC 1774) was enslaved to Hon. <i>Thomas Hubbard</i> (1702-1773)(OSC 1730)(Hardesty 116) and his wife <i>Mary Jackson Hubbard</i> (d.1774)(OSC 1727)(marr. 1724). In Thomas's 1773 probate, he left to his wife Mary "all my Negroes." Mary also made a will in 1773, probated in 1774, specifying that her "honest servant Peter" was to be freed from the time of Mary's death. So Peter would have been freed in 1774. Peter "Negro Servant to the Hon. Thos. Hubbard Esq" married <b>Rose</b> "Negro Servant to Mr John Winnet" on 7 Feb 1765, Joseph Sewall presiding. Peter and Rose had three children baptized at Old South Church: <b>Scipio</b> on 14 June 1767, <b>Margaret</b> on 13 November 1768, and <b>Katherine</b> on 4 January 1770.	Enslaved then free
177 1	<b>Phillis Wheatley</b>	<b>Phillis Wheatley</b> (OSC 1771) "Servant to Mr Wheatly" was admitted to Old South Church on 18 August 1771. Her biography is dealt with in full elsewhere.	Enslaved then free
177 2	<b>David</b>	<b>David</b> (OSC 1772) was enslaved by <i>John Bacon</i> (1737-1820)(OSC 1771) and his wife Elizabeth Goldthwaite Cumming Bacon, who he married in 1771. John was the pastor of Old South 1771-1775. No marriage for David has been found, but on 27 September 1772, <b>Jenny</b> "of David & Jenny, Negroes" was baptized. So it seems likely that David married <b>Jenny</b> Sr, and Jenny Jr was their child.	Enslaved
177 2	<b>Scipio Gunney</b>	<b>Scipio Gunney</b> (OSC 1772) "a free Negro" was admitted to Old South Church in April 1772. Scipio Gunney (col[ored]) married <b>Vinah Pompey</b> (col[ored]) on 17 February 1780, presided over by Rev. Joseph Eckley. For more on Scipio and Vinah, see Dean, Sara <i>Old South Meeting House: Report on Eighteenth-Century African and Native American Participants</i> .	Free
177 3	<b>Moses</b>	<b>Moses</b> (OSC 1773) was enslaved to Capt. <i>Josiah Waters</i> (1721-1784)(OSC 1741) and his wife <i>Abigail Dawes Waters</i> (1721-1816)(OSC 1736)(marr. 1743). Josiah served in the Honorable Artillery Company, held town office, acted as a constable and a clerk, and was a "prosperous business man" (Roberts 47, HC 397). Moses "neg. svt. to Capt. Waters" married <b>Rose</b> "neg. svt. to Mr. Alexander" on 12 Aug 1773. Moses and Rose had three children baptized at Old South Church: <b>Moses</b> and <b>Juda</b> on 19 September 1773, then Paul on 9 April 1775.	Enslaved
178 2	<b>Thomas</b>	<b>Thomas</b> "Negro" was a presumably a member of Old South Church in 1782 when, in his role as Sexton, he was admonished for tolling the Old South Bell incorrectly ("Selectman's Minutes" 186).	Unspecified
178 3	Slavery was declared unconstitutional in Massachusetts		
178 8	<b>Quickly Oliver</b>	<b>Quickly Oliver</b> (BC 1788, OSC 1797) "A Black," was baptized in 1788 and admitted to the Old South Church on 5 February 1797.	Free
179 0	<b>Deborah Sewall</b>	<b>Deborah Sewall</b> (OSC 1790) joined Old South after the abolition of slavery in MA in 1783, so there is no note about who she was enslaved by but Hamilton Hill guesses plausibly that she was enslaved by some branch of the Sewall family and "therefore took its name" (HC 54). Deborah Sewall "colored woman" died in 1824, aged 106, meaning that she was born approximately 1718. Deborah was buried in the South Burying Ground.	Free

179 3	<b>Richard Stanley</b>	<b>Richard Stanley</b> (BC 1793) took the baptismal covenant at Old South on 14 July 1793. The year prior, Richard Stanley and <b>Patience Allen</b> "blacks" were married on 24 June 1792 by Rev. Joseph Eckley. A "colored" woman called Patience Stanley died in 1822 in an Almshouse at the age of 50 and was buried in the South Burying Ground. From her age at death, her birth can be estimated as approximately 1772.	Free
180 1	<b>Lucas Taylor</b>	<b>Lucas Taylor</b> (OSC 1801) "Black" was admitted to Old South Church on 19 October 1801, the same day as Phillis Taylor "Black," who was presumably his wife or other relative.	Free
180 1	<b>Phillis Taylor</b>	<b>Phillis Taylor</b> (OSC 1801) "Black" was admitted to Old South Church on 19 October 1801, the same day as Lucas Taylor "Black," who was presumably her husband or other relative.	Free
180 7	<b>John Domorett</b>	<b>John Domorett</b> (BC 1807) a "Black Man" was baptized on 17 June 1807.	Free
181 9	<b>Elizabeth Tillinghast</b>	<b>Elizabeth Tillinghast</b> (BC 1819) was baptized in 1819 without a note in the record about her race, but on 31 October 1819, Mr Codman of Dorchester baptized two adopted "Black children" of Elizabeth Tillinghast "a Black woman": <b>Sarah Anne Brown</b> and <b>Anne Elizabeth Tillinghast</b> . There are too many Elizabeths and Sarahs to make a clear identification. Anne Elizabeth Tillinghast (1815-1892) was born in Rhode Island to <b>John Tillinghast</b> (1729-1827) and his wife <b>Mary Anne Sanford Tillinghast</b> (1775-1818). Mary Anne died in 1818, presumably prompting John to give Anne to a relative, Elizabeth, to raise. On 11 May 1837, Anne Elizabeth Tillinghast married a <b>William Sisson</b> (1809-1866). Anne Elizabeth Tillinghast Sisson died in 1892 and was buried in Oak Grove Cemetery, New Bedford, MA.	Free
182 6	<b>Charlotte Rowe</b>	<b>Charlotte Rowe</b> (OSC 1826) "person of color" who was admitted to Old South from the Second Church of Dorchester on 27 March 1826. If Rowe was her married name and her maiden name was Bourne, this could be the same person as Charlotte Bourne, "a girl of color in the family of Mr Stimpson," who joined the Second Church of Dorchester in 1809 and was later dismissed to Old South Church (Second Church Records).	Free
182 6	<b>Haly Pippins Rogers</b>	<b>Haly Rogers</b> (OSC 1826) "person of color" joined OSC on 27 March 1826 from the Second Church of Dorchester. Calculating from her age at death, Haly would have been born in approximately 1791. Haly Pippins "a girl of colour in the family of Deacon Badlam" joined the Church of Dorchester in 1809, later discharged to OSC. (Second Church Records) Haly Pippins married <b>John Rogers</b> in Dorchester on 14 Oct 1817, becoming Haly Rogers which she was admitted as in 1826. Haly then transferred to the First Free Congregational Church in 1836. In 1873, Haly made her will leaving a cloak and a dress to the "Home for Aged Colored Women" in Boston. In 1880, she was registered as blind (U.S. 1880 Federal Census... of Defective Dependent, and Delinquent Classes). She finally died in 1884 and has a grave in Cambridge.	Free
182 7	<b>Hester Hedge</b>	<b>Hester Hedge</b> (OSC 1827) a "colored woman" became a member of the church and was baptized on 1 April 1827.	Free

182 7	<b><i>Patience Tyler</i></b>	<b><i>Patience Tyler</i></b> (OSC 1827), a “woman of color” was admitted to Old South on 23 June 1827 and her membership is recorded in the <i>Historical Catalog</i> .	Free
182 8	<b><i>Sarah Ann Williams Wilson</i></b>	<b><i>Sarah Ann Williams Wilson</i></b> (OSC 1828) “a woman of color” became a member of Old South Church on 26 October 1828, and her name is recorded in the <i>Historical Catalog</i> . Two years prior, on 25 December 1826, Sarah Ann Williams and <b>Peter John Wilson</b> “people of colour” were married by Rev. Benjamin Wisner. The couple had two daughters: <b>Sara Ann Elizabeth Wilson</b> (born 28 December 1827) and <b>Charlotte Arington Wilson</b> (born 7 May 1829) who were both baptized at Old South on 1 July 1830.	Free
183 0	<b><i>George Hart</i></b>	<b><i>George Hart</i></b> (OSC 1830) “a man of color” became a member of Old South and was baptized on 28 February 1830. The next year, George Hart married <b>Matilda Jessemy/Jessamy</b> on 27 April 1831, Rev. Benjamin Wisner presiding. In January 1834, George was killed onboard ship when the Captain who “treated Mr. Hart very Bad... Struck him with A Piece of Plank” (Goldstein 332).	Free
184 5	<b><i>Hannah Capen</i></b>	<b><i>Hannah Capen</i></b> (OSC 1845) was admitted by profession of faith on 30 March 1845. She was estimated to be 88 at her death in 1852, meaning that she was born in approximately 1764. At the time of her death she was a widow, living at 71 May St.	Free
185 3	<b><i>Sophia Miller Francis</i></b>	<b><i>Sophia Miller Francis</i></b> (OSC 1853) “colored” was Sophia Miller when she joined by profession of faith in 1853, but is later listed as Sophia Miller Francis which is presumably her married name.	Free

## MEMBERS OF OLD SOUTH WHO ENSLAVED PEOPLE OF COLOR

- Members of Old South are italicized. Enslaved people who were members or enslaved by members are in bold, and listed first because the purpose of this project is to highlight them. Enslaved people who were not members are described in this list as much as possible. African members, enslaved and free, have their biographies in a separate list. First names are used for everyone because that was often the only name enslaved people had.
- The brief biographies of enslavers are not included to glorify them for their wealth and success, but to help identify them and to show that their wealth and success was underpinned and enabled by the exploitation of people of color. Their spouses are included because whole families benefitted from that exploitation and enslaved people were passed around family members along with other property when patriarchs died. Details of households and, if applicable, businesses, help characterize the environments within which these enslaved people lived and worked.
- While there are a variety of occupations included and many of these enslavers undertook military service with the Honorable Artillery Company and/or were statesmen, the most frequent reoccurring occupation is that of “merchant.” This is no coincidence – dealers in imported commodities shared networks and trade routes with the human traffickers who supplied the demand for enslaved people. Old South Church had many merchants, to the extent that Valeri described the group of founding members in 1669 as “an exodus of merchants from First Church” listing many names that appear below: John Hull, Joshua Scottow, Thomas Brattle, Hezekiah Usher, Peter Oliver, Thomas Savage, Joseph Belknap, Benjamin Gibbs, Benjamin Gerrish, and Thomas Hubbard initially, and then later Wait Winthrop, Abiel Fitch, Oliver Noyes and David Jeffries (Valeri 86, 125).
- While extensive efforts have been made to identify enslavers in the church, this is undoubtedly an incomplete list
- Specific sources of information for single enslavers are noted in parentheses, sources used for many entries are listed at the end.

Abbreviations: BC = Baptismal Covenant, OSC = Old South member

1638	First shipment of enslaved people arrives in Boston		
1641	Slavery became legally sanctioned in Massachusetts		
1 <sup>st</sup> date	Enslaved persons	Enslaved people and those who enslaved them	Member(s) surname
1670	<b>Ferdinando Hector Flora Pegge</b>	<b>Ferdinando, Hector, Flora and Pegge</b> (Native American) were initially enslaved to Capt. <i>Benjamin Gibbs</i> (1635-1676)(OSC 1669) and his wife Lydia Scottow Gibbs (1645-1712)(marr. 1665) (Warren 125, Suffolk Deeds v11). Benjamin was a merchant and captain in Philip’s War, which brutalized and enslaved Native Americans, potentially including Pegge (Valeri 86, <i>Hist of OSC</i> 1: 116). Lydia was one of the daughters of Capt. <i>Joshua Scottow</i> (1614-1698)(OSC 1669)(HC 220). In a 1670 bill of sale, Benjamin sold his enslaved people to Joshua, his father-in-law (Warren 126), and to Joshua’s wife <i>Lydia Scottow</i> (1621-1707)(OSC 1675)(marr. 1641). Joshua was a captain in Philip’s War and a merchant ( <i>Hist of OSC</i> 1: 116). A plaque commemorating his death is on the wall in the Old South portico.	<i>Gibbs Scottow</i>
1674	<b>Jane</b>	<b>Jane</b> was enslaved to <i>John Winslow Sr</i> (1597-1674)(OSC 1671), grandfather of Col. <i>Edward Winslow</i> (OSC 1692), and his wife <i>Mary Chilton Winslow</i> (1607-1679)(OSC 1671)(marr. 1627), who came across in the Mayflower in 1620 and was reputedly the first English person to touch Plymouth Rock (“The Chilton Family” 90). John’s will, which characterizes him as a merchant, gave Mary his “Negro girl Jane,”	<i>Winslow</i>

		to be freed after 20 more years of service (Goldstein 317). So Jane would have been freed in 1696, if she lived that long.	
1675	<b>Unnamed woman</b>	An <b>unnamed woman</b> (will 1682) was enslaved by Capt. <i>Thomas Savage</i> (1607-1682)(OSC Founding Member 1669) and his second wife Mary Symmes Savage (married 1652). Thomas was a “merchant, military leader, town clerk, and representative” ( <i>Encyc.</i> 201). In Thomas’s 1675 will (probated 1682), he specified that an unnamed “negro maid” should go to his wife Mary.	<i>Savage</i>
1676	<b>Unnamed woman</b>	An <b>unnamed woman</b> (will 1676) was enslaved by <i>Hezekiah Usher</i> (1615-1676) (OSC Founding Member 1669) and his third wife <i>Mary Alford Butler Usher</i> (OSC 1674). In his 1676 will, Hezekiah left an unnamed “negroe woman” to be at Mary’s “dispose.”	<i>Usher</i>
1678	<b>Nan Franke</b>	<b>Nan</b> and <b>Franke</b> were enslaved people mentioned in the 1678 will of <i>Thomas Thacher</i> (1620-1678)(OSC Founding Member 1669), Old South Church’s first pastor 1670-1678. Nan and Franke were enslaved to Thomas and his second wife <i>Margaret Webb Sheaffe Thacher</i> (1625-1694)(OSC 1674)(marr. 1664). They may also have been enslaved to Thomas’s first wife Elizabeth Partridge Kemp Thacher (1619–1664)(marr. 1643). Margaret inherited Nan and Franke from Thomas.	<i>Thacher</i>
1681	<b>Coffee Harry</b>	<b>Coffee</b> (1681) and <b>Harry</b> (will 1695) was enslaved by <i>James Pemberton</i> (1622-1696) (OSC Founding Member 1669) and his wife <i>Sarah Marshall Pemberton</i> (OSC 1674), parents of OSC pastor Ebenezer Pemberton. Coffee was identified as a servant of James in the context of being one of a group of enslaved people who set fire to houses in Roxbury in 1681 (Warren 204-207). In his 1695 will, James left his “Negro boy Harry” to Ebenezer “for his own use.”	<i>Pemberton</i>
1681	<b>Jeofery Mary Unnamed people</b>	<b>Jeofery</b> (sale 1681) and <b>Mary</b> (sale 1681) and other <b>unnamed Africans</b> and <b>captured Native Americans</b> were trafficked by Capt. <i>John Hull</i> (1624-1683)(OSC Founding Member 1669)(Clarke 224, Warren 99). In 1647, John married <i>Judith Quincy Hull</i> (1626-1695)(OSC 1674) and their daughter Hannah Hull then married judge Samuel Sewall in 1676 (Valeri 77, 87). John was a silversmith, mintmaster and Captain of the Hon. Artillery Co. ( <i>HC</i> 216).	<i>Hull</i>
1682	<b>Mingo</b>	<b>Mingo</b> (will 1682) was enslaved by <i>Joseph Rock</i> (1613-1683) (OSC Founding Member 1669) and his second wife Mary Wilson Danforth Rock (married 1674). In his will, dated 1682, Joseph left his “Negro Mingo” to Mary serve her for ten years and then be freed, or she could sell him. If she chose the former option, Mingo would have been freed in about 1693.	<i>Rock</i>
1683	<b>Mingo Juno Essex Toby</b>	<b>Mingo</b> (1683), <b>Juno</b> (marr. 1708)(BC 1719)(OSC 1720), <b>Essex</b> (BC 1718), and <b>Toby</b> (bap. 1719) and were enslaved to <i>Katherine Brattle Eyre Winthrop</i> (1664-1725)(OSC 1680) either before or after the death of her husband <i>Wait Winthrop</i> (1642-1717)(OSC 1689)(marr. 1707). Wait was a landowner, a merchant and a magistrate, at one point Chief Justice of Massachusetts (Warren 59, Valeri 78-79). The Winthrop family was actively involved in the traffick of enslaved people, and at	<i>Winslow</i>

		<p>one point Wait shipped a group of kidnapped Native Americans to Barbados (Warren 63, Newell 16). <i>Katherine Eyre Jeffries Noyes</i> (1694-1760)(OSC 1713) who enslaved Argalus (OSC 1726) was one of Katherine Winthrop and Wait's children. <b>Mingo</b>, a Native American, was Wait's "body servant" as early as 1683, when he is mentioned as having a fever, and as late as 1717 when he was given a new suit for the occasion of Wait's 1717 funeral ("Winthrop Correspondence" 354, 436, 523; Bullock 201). Mingo may have had relationships with a Lilly around 1691 and a Patience around 1711, but no marriage records for Mingo have been found ("Winthrop Correspondence" 245, 499). <b>Juno</b> married Essix "a negro man of Mr. Wm. Clark" in 1708, and the <b>Essex</b> who took the baptismal covenant in 1718 "a Negro child belonging to Mrs Katharine Winthrop" is presumably their son. Another son, <b>Toby</b>, was baptized in 1719.</p>	
1685	<b>Unnamed person</b>	<p>An <b>unnamed person</b> was enslaved to Captain <i>Daniel Henchman</i> (d. 1685)(OSC 1670). At Daniel's 1685 funeral, his coffin was borne by his servants, "a white and [a] black" (HC 229).</p>	<i>Henchman</i>
1701	<b>Unnamed people</b>	<p><b>Unnamed people</b> (will 1701) were enslaved by Capt. <i>John Wing</i> (d.1703)(OSC Founding Member 1669) and his wife <i>Jehosheba Davis Wing</i> (OSC 1670). John specified in his 1701 will that Jehosheba should not sell "my Negroes and Slaves" but that at her death these unnamed enslaved people should be divided amongst the couple's sons, which included Cord Wing, husband of <i>Sarah Dinely Wing</i> (OSC 1701).</p>	<i>Wing</i>
1707	<b>Margaret/ Peg Hagar Sr Sambo Jr Jemmy Hagar Jr</b>	<p><b>Margaret/Peg</b> (Milton 1707), <b>Hagar Sr</b> (Milton 1719), <b>Sambo</b> (bap. Milton 1719), <b>Jemmy</b> (bap. Milton 1719), and <b>Hagar Jr</b> (will 1721) were enslaved by Rev. <i>Peter Thacher</i> (1651-1727)(OSC 1673), father of <i>Oxenbridge Thacher</i> (OSC 1737), and his second wife Susanna Wilkins Bailey Thacher (1665-1724)(marr. 1699). Rev. Peter was the first pastor of the Church at Milton. In 1701, Margaret, Peter's "Indian maid" was baptized and in 1707 admitted to the church under the name of Peg with the comment that she was now free. In 1716, Hagar Sr "servant of Peter Thatcher" and Sambo Sr "servant of Mr Brightman of Boston" were married. In 1719, Hagar Sr was baptized in the Church in Milton, alongside her children Sambo Jr and "Jimme" (Milton 21). Hagar was then admitted a full member of the church in 1724 (ibid 7). In Susanna's 1724 will, she leaves her property presumably including her enslaved people to her husband Peter, but specifies gifts of 40 shillings to Hagar Sr "my Negro woman" and 10 shillings each to Sambo Jr and Hagar Jr. It seems likely that Hagar is another child who has been born since Hagar and her children were baptized in 1719. In Rev. Peter's 1721 will, probated in 1727, he dispersed his enslaved people to his various relatives. He left "Little Sambo my negro servant boy in my House" to his son Peter because he thought Peter would be kind to him. "Jemmy and Little Hagar" he left to his wife (who was alive at the time his will was written), with the specification that after her death one would be passed on to a daughter, the other to be passed on to Oxenbridge, which presumably happened. It is possible that "Jemmy" is the same as "James," enslaved by Oxenbridge.</p>	<i>Thacher</i>
1714	<b>Scipio Boston</b>	<p><b>Scipio</b> (1714) and <b>Boston</b> (1721) were enslaved to Hon. <i>Samuel Sewall</i> (1652-1730)(OSC 1677) and one or more of his wives: <i>Hannah Hull</i></p>	<i>Sewall</i>



		<p><i>Sewall</i> (1658-1717)(OSC 1689)(marr. 1676); Abigail Melyen Woodmansey Tilley <i>Sewall</i> (1665-1719)(marr. 1719); and <i>Mary Shrimpton Gibbs Sewall</i> (1667-1746)(OSC 1694)(marr. 1722). Hon. Samuel served as the Chief Justice of the Superior Court of Massachusetts and was one of the judges involved in the Salem witch trials (<i>HC</i> 260). Hon. Samuel wrote <i>The Selling of Joseph</i> (1700) which criticized the slave trade while not going quite as far as advocating abolition. <b>Scipio</b> was enslaved to Hon. Samuel Sewall. He is first mentioned in Sewall's diary in 1714, was baptized by Sewall in 1718, and died in 1725 (Graham 141, <i>Sewall's Diary</i> v 3 &amp; 7). <b>Boston</b> is first mentioned when he cared for one of Samuel's grandchildren, Jane Hirst, while she had smallpox in 1721, and cared for a daughter, Hannah Sewall, while she was dying in 1724 (Graham 179-180, 209). Samuel freed Boston, who continued to work in the Sewall household until his death in 1729 (Hardesty 122, 158).</p>	
1718	<b>Toby</b>	<p><b>Toby</b> (BC 1718) was enslaved first to <i>Sarah Quiddington Dinely</i> (OSC 1701), and her enslavement of Toby is noted in the record of Toby's 1716 marriage to Patience. However, in 1714, Sarah had married Cord Wing, and by the time Toby was baptized at Old South in 1718 he was described as living with Cord Wing. Cord Wing was one of the sons of OSC Founding Member Captain <i>John Wing</i> (d. 1703)(OSC 1699), who left unnamed enslaved people to his wife <i>Jehosheba Davis Wing</i> (OSC 1670), in his 1701 will. Cord Wing was a shipwright and importer (<i>Acts and Resolves</i> 9: 453). Cord enslaved at least one other man, because in the <i>Boston Gazette</i> of 18 February 1755 is a notice that "Ran-away from his Master Cord Wing of Boston, a Negro Fellow named Portland, about 35 Years of Age."</p>	<i>Dinely Wing</i>
1719	<b>Cornwall</b> <b>Cornwall</b> <b>Unnamed boy</b> <b>Glocestor</b> <b>Kate</b>	<p><b>Cornwall</b> (BC 1726) and <b>Cornwall</b> (OSC 1741) who may be the same person or a father and son, were enslaved by Captain <i>John Ellery</i> (1681-1742)(1719) and his wife <i>Jane Bonner Ellery</i> (d. 1739)(OSC 1712)(marr. 1710). Cornwall may or may not have been the "Negro boy" Captain John Ellery purchased from Nathaniel Harrison on 30 November 1719 (Donnan 3: 27). In John's will, written in 1741 and probated in 1742, he ordered that "my negro man servant named Cornwall have his freedom immediately after my decease," another enslaved "man servant" named <b>Glocestor</b> should remain in service to Ellery's executor for seven years before being freed (i.e. until 1748), and his "negro Girl named <b>Kate</b>" should go his niece Mary Ellery. The executor who inherited Glocestor was John and Jane's son <i>John Ellery Jr</i> (1712-1746)(OSC 1733).</p>	<i>Ellery</i>
1719	<b>Jane Way</b> <b>Rose Way</b> <b>Ebenezer Way</b> <b>Jacob Way 1</b> <b>Jacob Way 2</b> <b>Titus</b>	<p><b>Jane Way</b> (BC 1719), her daughter <b>Rose Way</b> (bap. 1719, OSC 1739), sons <b>Ebenezer Way</b> (bap. 1727), <b>Jacob Way 1</b> (bap. 1729) who presumably died before <b>Jacob Way 2</b> (bap. 1731) were all enslaved by Rev. <i>Joseph Sewall</i> (1688-1769)(OSC 1713)(Pastor of Old South 1713-1769), son. of Hon. Samuel (OSC 1677), and husband of <i>Elizabeth Walley Sewall</i> (OSC 1711)(marr. 1713). Joseph may also have been the enslaver of <b>Titus</b> [Way?] (BC 1732), "a Negro Servant about 10 years of age belonging to Joseph Sew."</p>	<i>Sewall</i>
1721	<b>Pompey</b> <b>Caesar</b>	<p><b>Pompey</b> (BC 1721) and <b>Caesar</b> (will 1731) were enslaved by Benjamin Bream/Brame (1640-1731) and his second wife <i>Mary Pemberton</i></p>	<i>Bream/ Brame</i>

		<i>Bream/Brame</i> (OSC 1709) who he married in 1711. Benjamin was a brewer. Mary was the sister of OSC pastor Ebenezer Pemberton. An inventory of Benjamin's estate filed in 1731 as part of his probate lists "Negro Pompe 60 pounds Negro Caezar 70 pounds" amongst his possessions and properties. Mary's 1732 will does not mention of Pompey or Caezar, but they may have been included amongst the unspecified property to be divided between her nephew Benjamin Pemberton (son of Mary's brother Benjamin Pemberton) and niece Mary Vans (daughter of OSC pastor Ebenezer Pemberton)	
1721	<b>Argalus</b>	<b>Argalus</b> (BC 1726) was enslaved by <i>Katherine Eyre Jeffries Noyes</i> (1694-1760)(OSC 1713) and perhaps also her second husband Dr <i>Oliver Noyes</i> (1675-1721)(OSC 1694), who she had married in 1718. Oliver was a merchant and landowner (Valeri 117). Oliver was dead before Argalus joined Old South and Argalus was identified as enslaved by Katherine, but he may have been gifted to Katherine by Oliver. In Oliver's 1721 will he left substantial properties to his widow Katharine, including an unnamed "slave" (Kilcrease 260-281), who may or may not have been Argalus.	<i>Noyes</i>
1721	<b>Juno Phillis</b>	<b>Juno</b> (marr. 1721) was enslaved by Timothy Prout Jr (1679-1768) and his wife <i>Lydia Savage Prout</i> (OSC 1702 or 1740)(marr. 1708), daughter of <i>Thomas Savage</i> (OSC 1669). Timothy Jr was a merchant and landowner, buying property in 1728 in Scarborough, Maine, that is now known as Prout's Neck (Holland 33). <b>Juno</b> , "Svt to Mr Tim Prout" married Peter "Svt to Mr Savage"/"Indian servant to Mrs Margaret Savage" (records vary) on 1 June 1721, Rev. Joseph Sewall presiding. <b>Phillis</b> (BC 1741) "Indian Servant to Mr. Timothy Prout" could have been enslaved to Timothy Jr and Lydia, or to their son <i>Timothy Prout III</i> (1721-1777)(OSC 1741) and his wife <i>Mary Foster Prout</i> (1721-1757)(OSC 1741)(marr. 1751).	<i>Prout</i>
1723	<b>Elizabeth Pompey Abigail</b>	<b>Elizabeth</b> (marr. 1723, BC 1724), her son <b>Pompey</b> (bap. 1724), and presumably also her daughter <b>Abigail</b> (bap. 1725) were enslaved by <i>John Flag/Flagg</i> (1673-1732)(OSC 1699) and his wife <i>Abiah Kemia Flag/Flagg</i> (d. 1715)(OSC 1705). In his 1729 will, probated in 1732, John left "my Negro Boy named Pompey" to his son Ebenezer "forever." Elizabeth and Abigail were not mentioned in John's will. If Pompey was born in 1724, this meant John committed to giving him away when Pompey was 5, then when Pompey was 8 he was bequested to Ebenezer Flag/Flagg (1710-1762) and his wife Mary Ward. Ebenezer co-owned a rope making business in Rhode Island and owned at least one other slave, called Nuba Tikey/Arthur Flagg (1733-1810), who purchased his freedom in 1801 from Ebenezer's widow Mary (Drew 42, 71, 102).	<i>Flagg</i>
1725	<b>Robert Due</b>	<b>Robert/Robert Due</b> (BC 1725, OSC 1726) was enslaved by Capt. <i>Thomas Smith</i> (d. 1741)(OSC 1717). Thomas was a Captain of the Hon. Artillery Co. and a merchant (Whitman 247).	<i>Smith</i>
1725	<b>John Myat Phillis Jane Ann</b>	<b>John Myat</b> (BC 1725) was enslaved by Col. <i>Thomas Fitch</i> (1669-1736)(OSC 1692) and <i>Abiel/Abiah Danforth Fitch</i> (1674-1745)(OSC 1696)(marr. 1694). Thomas was a Captain then a Colonel in the Ancient and Honorable Artillery Co., a merchant who	<i>Fitch Osborne</i>

	<b>Scipio</b>	<p>sold luxury imports and who traded in credit, a landowner, was on many committees of Old South and donated flagons to the church, was one of the investors who funded Long Wharf, and at one time was one of the overseers of the poor (Bigelow &amp; Hill 298, Valeri 113, 117, 166). Abiel/Abiah was the daughter of the Rev. Samuel Danforth (1626-1674). Thomas left all his property to Abiel/Abiah in his will when he died in 1736. Abiel/Abiah then married the Hon. <i>John Osborne</i> (1713-1753)(OSC 1722) in 1739. <b>Phillis</b> (BC 1740) was enslaved by Abiel/Abiah before or after her marriage to John. Phillis was baptized alongside two of her children, <b>Jane</b> and <b>Ann</b>, on the same date in 1740. <b>Scipio</b> (BC 1741) was enslaved by John before or after he married Abiel/Abiah. Abiel/Abiah died in 1745. In 1753, John married Elizabeth Pierce Osborne (1705-1764) and died that same year. John was treasurer of the Old South Society at the time of his death (Hist of OSC 2: 94).</p>	
1727	<b>Brill Unnamed people</b>	<p><b>Brill</b> (BC 1727) was enslaved to <i>Brattle Oliver</i> (1689-1736)(OSC 1728) and his wife Anne Gillam Oliver (1693-1725)(possibly OSC 1727)(marr. 1713/14). Brattle was a member of the Honorable Artillery Company (1709), then in 1712 he became part-owner of a brigantine named the <i>Martha</i>, together with Peter Oliver and Nathaniel James (Briggs 261). The <i>Martha</i> was used at least once for the trafficking of enslaved people. In 1727, “three negro males and one female” were imported from Barbados on the <i>Martha</i> (Donnan 3: 52), the same year Brill joined Old South so it is possible he was trafficked on that boat. Brattle was also personally involved in trafficking. A 1730 advertisement announced the arrival of a “Parcel of choice negroes” and advised potential purchasers to “Inquire of Brattle Oliver” (Donnan 3: 38).</p>	<i>Oliver</i>
1728	<b>Lucy Manoel/ Manwill Basset</b>	<p><b>Lucy Manoel/Manwill</b> (OSC 1728) was enslaved to a “Mr. Prince.” While it is not conclusive, it seems likely that this was Old South pastor Rev. <i>Thomas Prince</i> (1687-1758)(OSC 1718) and his wife Deborah Denny Prince (1697-1766)(marr. 1719). Thomas served as Old South pastor 1718-1758. During this time, in a 1726 edition of the <i>Boston New Letter</i>, Thomas advertised an enslaved person for sale: “to be sold... The Rev. Mr. Prince has a Negro woman about 20 years of age, well-educated, accomplished for all manner of household business, to be disposed of” (Malloy &amp; Malloy 115). This was prior to Lucy joining Old South in 1728 but could possibly be the same person if Thomas had been unsuccessful in “disposing” of her. Perhaps Thomas experienced a change of heart: in 1738, when Lucy Manwill married James Basset, she was described as “free.”</p>	<i>Prince</i>
1728	<b>Peter Flora</b>	<p><b>Peter</b> (marr. 1728) and <b>Flora</b> (marr. 1733) were enslaved to a Samuel Sewall, most probably <i>Samuel Sewall Jr.</i> (1678-1751)(OSC 1728), son of Hon. Samuel Sr. (OSC 1677), and husband of <i>Rebecca Dudley Sewall</i> (1681-1761)(OSC 1728)(marr. 1702). Samuel Jr. was a bookseller, landowner, and farmer. <b>Peter</b> “Negro Servt. to Mr. Samuel Sewal” married Mellender “N. Servt to Mr John Hunt” on 8 August 1728. If Mellender died, this may be the same Peter “neg. svt to Sam Sewall Esq” who married Jane “free negro” on 14 August 1753, which would indicate that Peter was inherited by Rebecca after Samuel’s death,</p>	<i>Sewall</i>

		although not explicitly mentioned in Samuel's will. <b>Flora</b> , "Servt. to Samuel Sewall" married Ralph "Negro... Servant to the Honble. William Dumer" on 18 January 1733, Rev. Joseph Sewall presiding.	
1731	<b>Scipio Maria</b>	<b>Scipio</b> (BC 1736, OSC 1741) was initially enslaved to Jonathan Waldo (1668-1731) and his second wife Priscilla Hemans Sparhawk Waldo (d. 1655)(marr. 1726) and perhaps also Jonathan's first wife Hannah Mason Waldo (1668-1726)(marr. 1692). Jonathan was variously a merchant, selectman, overseer of the poor, landowner and shopkeeper (Lincoln 44, 45, 46). In Jonathan's 1731 will, he left "my Negro man named Scipio" to his daughter Hannah Waldo Fairweather (1702-1755) and her husband Thomas Fairweather Jr. (1692-1733)(marr. 1718), and another enslaved person, Violet, to his widow Priscilla (Lincoln 47-48). By the time Scipio was baptized at Old South Church, Hannah was a widow. Note that this Scipio should not be confused with Scipio Fairweather, who was previously enslaved by Capt. John Fairweather. <b>Maria</b> (BC 1741) was also enslaved by Hannah, before or after she became a widow. Hannah's will, dated 1735 but not probated until 1755, left all her unspecified property to her and Thomas's son <i>Samuel Fairweather</i> (1724-1781)(OSC 1741).	<i>Fairweather</i>
1734	<b>Thomas</b>	<b>Thomas</b> (will 1734) was enslaved to <i>Edward Bromfield Sr</i> (d. 1734)(OSC 1698) and his wife <i>Mary Danforth Bromfield</i> (OSC 1696). Edward Sr was a merchant (Valeri 117). In his 1734 will, Edward Sr left Mary "my negro Man named Thomas."	<i>Bromfield</i>
1734	<b>Jane</b>	<b>Jane</b> (marr. 1734) was enslaved to <i>Edward Tyng</i> (1683-1755)(BC 1684) and his wife Anne Waldo Tyng (marr. 1731). Edward was a merchant, importer, and landowner (Valeri 11, 40, 79). Jane married Scipio, "Negro... Servant of Hannah Fairweather" on 13 May 1734. This is the Old South member Scipio (BC 1736, OSC 1741) discussed elsewhere, not Scipio Fairweather, a free man who was previously enslaved by Capt. John Fairweather, who appears in various historical records. In 1741, Jane "Captain Tyng's Negro Woman" was baptized at First Church (Collins 163).	<i>Tyng</i>
1735	<b>Richard</b>	<b>Richard</b> (OSC 1735) was enslaved by Reverend <i>Nathaniel Williams</i> (1675-1737/8)(OSC 1694) and his wife <i>Anne Bradstreet Williams</i> (d.1737/8)(OSC 1707). Rev. Nathan was the son of the <i>Nathaniel Williams</i> (1642-1714)(OSC 1675) who was elected Deacon of Old South Church in 1693 and his second wife <i>Sarah Wheelwright Crispe Williams</i> (d.1726/7)(OSC 1672). Rev. Nathan was Master of the Boston Latin School.	<i>Williams</i>
1736	<b>Scipio Maria</b>	<b>Scipio</b> (BC 1736, OSC 1741) and <b>Maria</b> (BC 1741) may have been enslaved to Rev. <i>Samuel Fayerweather</i> (1724-1781)(OSC 1741) and his wife Abigail Hazard Bours Fairweather (b.1726)(marr. 1763). Scipio and Maria were enslaved to Samuel's mother, Hannah Waldo Fairweather (1702-1755), and she left all her property to Samuel in her will. Samuel studied at Yale and in 1760 took the position of minister at St Paul's Church, Narragansett, but had to resign that position in 1774 after taking the unpopular stance of insisting on prayers for the King of England (Robinson & Updike 54-55, Griswold 163). Whether Scipio and Maria accompanied Samuel to Rhode Island	<i>Fayerweather</i>

		<p>is unclear, but they may have been amongst the people Samuel enslaved there. In a 1774 census of Rhode Islands households, Samuel Fairweather responded that there were three black persons resident in his home. In 1763, Samuel “bought a servant” from a J. Gardiner (Griswold 158). One person he enslaved was George Fayerweather who, it has been calculated, had 436 descendents (<a href="https://www.independentri.com/arts_and_living/article_8bb2b120-ed2e-11e1-8594-0019bb2963f4.html">https://www.independentri.com/arts_and_living/article_8bb2b120-ed2e-11e1-8594-0019bb2963f4.html</a>).</p>	
1737	<b>Kate Sam</b>	<p><b>Kate</b> (marr. 1737) and <b>Sam</b> (marr. 1737) were enslaved by Captain <i>Nicholas Davis</i> (OSC 1725). This may or may not be the same Captain Nicholas Davis who advertised an indentured white servant in the Boston News-Letter on 24 November 1718: “A likely white servant maid aged about sixteen years, that can do all manner of household work, her time for six years, to be disposed of by Capt. Nicholas DAVIS, and to be seen at his house in Mr. LYNDALS buildings in Leveret Lane, Boston.” Kate and Sam married in 1737, Thomas Prince officiating.</p>	<i>Davis</i>
1738	<b>Margaret</b>	<p><b>Margaret</b> (BC 1738) was enslaved to <i>Jonathon Loring</i> (1674-1752)(OSC 1730) and his wife Elizabeth Austin Loring (1673-1756)(marr. c.1702). At different times, Jonathan was variously a tanner and currier, constable, assessor, and selectman (Pope et al 34).</p>	<i>Loring</i>
1738	<b>James Cesar</b>	<p><b>James</b> (BC 1738) and <b>Cesar</b> (will 1770), were enslaved to <i>Oxenbridge Thacher</i> (1681-1772)(OSC 1737)(Hardesty 179) and one or more of his wives: Elizabeth Hobby Lilley Thatcher (1695-1736)(marr. 1714) and <i>Bathsheba Doggett Kent Thacher</i> (1695-1776)(marr. 1740)(OSC 1723). Oxenbridge was a Harvard graduate (1698), merchant and public official. He was enslaving people as early as 1717, when he posted an advertisement for a runaway slave (Thwing 171). In Oxenbridge’s 1770 will, probated in 1772, he specified that Cesar was to be inherited by his granddaughter Elizabeth’s husband, Rev. Mathew Mariam, and then freed once Cesar reached the age of 32. This age was presumably attained by 1780, when Cesar Thacher married Hannah Speen/Speer on 24 Oct 1780. The couple had a daughter Venus born 10 June 1783. If Hannah died, her widower may then be the same person as Ceasar Thatcher “colored” who married Anna Drew “colored” on 13 October 1796. There is also a Cesar Thacher (b. 1750) in the right time period, who served in the Continental army in 1780 (Clapp 343-344).</p>	<i>Thacher</i>
1739	<b>Nancy Juba</b>	<p><b>Nancy</b> (marr. 1739) and <b>Juba</b> (BC 1756) were enslaved by <i>Josiah Willard</i> (1681-1756)(OSC 1701) and his second wife Hannah Clark Willard (married 1726). Josiah was one of the sons of Old South pastor Rev. Samuel Willard and his second wife Eunice Tyng. Josiah was a merchant, judge, and then Secretary of the Colony. Nancy “Negro Servt. to Josiah Willard Esq” married Harry “Negro Servt. to Capt. Nathl. Cunningham” on 15 November 1739, Rev. Thomas Prince officiating.</p>	<i>Willard</i>
1741	<b>Glocester</b>	<p><b>Glocester</b> (will 1741) was enslaved first by John Ellery Sr and then <i>John Ellery Jr</i> (1712-1746)(OSC 1733). In his 1741 will (probated in 1742), John Sr gave his executor (John Jr) Glocester, to serve him for seven years and then be freed. Seven years after 1741/2 is 1748/9, but John Jr died in 1746, so Glocester’s freedom came somewhere between 1746 and 1749. Glocester may or may not be the same person as</p>	<i>Ellery</i>

		Gloster Dalton, profiled along with his family at this link: <a href="https://capeannslavery.org/enslaved-persons-of-record-on-cape-ann/">https://capeannslavery.org/enslaved-persons-of-record-on-cape-ann/</a>	
1741	<b>Glocester</b>	<b>Glocester</b> (will 1741) was enslaved first by John Ellery Sr and then <i>John Ellery Jr</i> (1712-1746)(OSC 1733). In his 1741 will (probated in 1742), John Sr gave his executor (John Jr) Glocester, to serve him for seven years and then be freed. Seven years after 1741/2 is 1748/9, but John Jr died in 1746, so Glocester's freedom came somewhere between 1746 and 1749. Glocester may or may not be the same person as Gloster Dalton, profiled along with his family at this link: <a href="https://capeannslavery.org/enslaved-persons-of-record-on-cape-ann/">https://capeannslavery.org/enslaved-persons-of-record-on-cape-ann/</a>	<i>Ellery</i>
1741	<b>Julia</b>	<b>Julia</b> (OSC 1741) was enslaved by Col. <i>Edward Winslow</i> (1669-1753)(OSC 1692) and one of more of his wives: <i>Hannah Moody Winslow</i> (1672-1711)(OSC 1692)(marr. 1692); <i>Elizabeth Dixey Pemberton Winslow</i> (1669-1740)(OSC 1690)(marr. 1712); <i>Susanna Furnum Lyman Winslow</i> (b.1694)(marr. 1744). Edward was one of the first children baptized at OSC, in 1669. He was a goldsmith, and served in the Ancient & Honorable Artillery Co. (Mackenzie 3: 40). In 1741, the year Julia joined Old South, Edward joined the Brattle St Church (The Manifesto Church 100). At least three of Edward and Hannah's sons were also enslavers: Joshua, John (OSC 1742), and Isaac.	<i>Winslow</i>
1742	<b>Dinah</b>	<b>Dinah</b> (BC 1742) was enslaved by wealthy merchant <i>John Trail</i> (d1749)(OSC 1735) and his wife <i>Mary Gale Trail</i> (OSC 1735)(married 1724).	<i>Trail</i>
1742	<b>Robin</b>	<b>Robin</b> (marr. 1742) was enslaved by a William Wheeler, who may or may not be the same as <i>William Wheeler</i> (OSC 1727). Robin married Phillis ("free") in 1742, Rev Joseph Sewall officiating.	<i>Wheeler</i>
1742	<b>Flora</b>	<b>Flora</b> (1742) was enslaved by a William Bodman. William Bodman is not an Old South member and it is not possible to identify him definitively but it seems likely that this is the same William Bodman that married Katharine Treadway in 1726, and this Katherine then may or may not be the same as <i>Katherine Bodman</i> (OSC 1747).	<i>Bodman</i>
1742	<b>Boston</b>	<b>Boston</b> (marr. 1742) was enslaved by an Edward Bromfield, either <i>Edward Bromfield Jr</i> (d. 1756)(OSC 1729), son of Edward Bromfield Sr and Mary Danforth Bromfield, or Edward Jr's son <i>Edward Bromfield III</i> (d. 1746)(OSC 1741). Edward Jr was a merchant (Valeri 209) and was married to Abigail Coney Bromfield (marr. 1722). Edward III died shortly after graduating from Harvard (HC 313). Boston "Svt Mr Edward Bromfield" married Hannah "Svt to Capt John Wendell" on 11 May 1742, Rev. Thomas Prince presiding.	<i>Bromfield</i>
1742	<b>Lucy Unnamed people</b>	Lucy (BC 1742) was enslaved to Daniel Henchman (1689-1761)(OSC 1727) and his wife Elizabeth Gerrish Henchman (possibly OSC 1717)(marr. 1713). Daniel was the grandson of Captain Daniel Henchman (OSC 1670). Daniel (OSC 1727) was a Deacon of Old South (1719), served as a Selectman, a bookseller and printer with a shop in Cornhill, and the owner of the first paper mill built in Massachusetts in 1730 (HC 341, Valeri 125). In his 1760 will, probated in 1761, Daniel left his widow Elizabeth his "Household Furniture Negroes" for her "Use and Disposal forever." Elizabeth then died in 1767, presumably	<i>Henchman</i>

		leaving her property to the couple's only daughter Lydia (1714-1776) who by then was the widow of Hon. Thomas Hancock (1703-1764). Thomas was the uncle of John Hancock (1737-1793), who had been raised by Lydia and Thomas since John's father died in 1744.	
1742	<b>Katharine</b>	<b>Katharine</b> (BC 1742) was enslaved to Mary Oliver. Mary Oliver is a common name to the extent that there are three possibilities in the Historical Catalog, but the most likely candidate is the younger sister of Brattle Oliver, who was also an Old South member: <i>Mary Oliver</i> (1693/94-1764) (OSC 1755). This Mary did not marry and lived in her parent's mansion on Fort Hill (Harris 59). Katharine is not mentioned in Mary's will (dated 1763, probated 1764), but then the will does not inventory the property to be dispersed amongst named relatives, so Katharine may have been passed along after Mary's death.	<i>Oliver</i>
1742	<b>Dinah</b>	<b>Dinah</b> (BC 1742) was probably enslaved first to <i>Thomas Cushing Sr</i> (d. 1746)(OSC 1730) and his wife Mary Bromfield Cushing (1696-1746)(marr. 1724), then to <i>Thomas Cushing Jr</i> (1725-1788)(OSC 1755) and his wife <i>Deborah Fletcher Cushing</i> (OSC 1755)(marr. 1747). Dinah's 1742 baptismal record lists her enslaver as Thomas Cushing, which was most likely Thomas Sr. because Thomas Jr. would only have been 17 years of age at the time. In his 1746 probate, Thomas Sr. left Mary "two Negroes," one of which was presumably Dinah. However, Mary also died in 1746 and her property and enslaved people would have passed to the couple's only son, Thomas Jr and his wife Deborah. Thomas Cushing Sr was a merchant (Valeri 87) and Thomas Cushing Jr was a member of the Continental Congress (Jones 171).	<i>Cushing</i>
1742	<b>Katharine</b>	<b>Katharine</b> (OSC 1742) was enslaved to <i>Mary Oliver</i> (OSC 1755). Mary Oliver is a common name to the extent that there are three possibilities in the <i>Historical Catalog</i> , but the most likely candidate is the younger sister of <i>Brattle Oliver</i> , who was also an Old South member: Mary Oliver (1694-1764). This Mary did not marry and lived in her parent's mansion on Fort Hill (Harris 59).	<i>Oliver</i>
1743	<b>Cato Baker Tony</b>	<b>Cato</b> (BC 1743) and <b>Baker</b> (BC 1744) were enslaved to Col. <i>Joseph Jackson</i> (1707-1790)(OSC 1727) and his wife Sussanah Gray Jackson (1709-1792)(marr. 1732). Joseph was a Major then a Colonel in the Honorable Artillery Company, acted as Company Treasure, and was also a distiller (Whitman 289). <b>Tony</b> "Negro Servant to Joseph Jackson" who married Prudence "Servant to John Williams" in 1768 might or might not have been enslaved by this same Joseph and Sussanah.	<i>Jackson</i>
1745	<b>Ceasar Venus</b>	<b>Ceasar</b> and <b>Venus</b> , who married in 1745, were both enslaved to Capt. <i>John Henderson</i> (d. 1747)(OSC 1690). In his death notice, John is described as a marine commander and merchant.	<i>Henderson</i>
1745	<b>Scipio</b>	<b>Scipio</b> (BC 1745) was enslaved to a John Hunt. Four John Hunts were members of Old South: <i>John Hunt</i> (BC 1694), <i>John Hunt</i> (OSC 1730), <i>John Hunt</i> (OSC 1756), and <i>Rev. John Hunt</i> (1744-1775)(OSC 1771)(Old South Pastor 1771-1775). One of the earlier members, and perhaps the best candidate for Scipio's enslaver, may have been Rev. John's father, who lived 1712-1785, was married to Esther Wells Hunt (d. 1787), and was a farmer in Northampton ( <i>Hist of OSC</i> 2: 132). John Sr, Esther, and Rev. John (who died unmarried), lived in their family home at 109 Elm	<i>Hunt</i>

		St, which has now become Sessions House at Smith College ( <a href="https://www.smith.edu/student-life/residence-life/houses/sessions-complex">https://www.smith.edu/student-life/residence-life/houses/sessions-complex</a> ). One of the other Johns may have been “John Hunt of Watertown,” who trafficked in enslaved people and posted several advertisements for the recapture of enslaved people who had run away: Ben in 1744, Ceasar in 1749, and Prince in 1771 (Bly 58, 62, 155). This John Hunt lived in “Stone House” on Water Street, Watertown, and was a storekeeper, distiller, and operated a wharf (Hurd 375, 376). Other people enslaved to a John Hunt, who may have been associated with Old South, include Jane “Serv. to John Hunt” who married Chambers “Negro Sert. to Edward Stanbridg” in 1721; Mellender “N. Servt. To Mr. John Hunt” who married Peter “Negro Servt. to Mr Samuel Sewal” in 1728; Violet “neg. svt. to Mr John Hunt” who married Cato “neg. svt. to Honl. Saml. Watts” in 1761. Violet, “a Negro belonging to John Hunt” was received into the Almshouse in 1775 (“Almshouse Admissions” 277).	
1747	<b>Zilpah/ Zelpah</b>	<b>Zilpah/Zelpah</b> (marr. 1747) was enslaved by <i>Abiel Walley</i> (1686-1759)(OSC 1716) and his wife <i>Margaret Corwin Walley</i> (OSC 1716)(married 1710). Abiel was a merchant and a customs controller for Boston (HC 342). Abiel and Zilpah/Zelpah married Boston “Svt to Thomas Jackson” on 28 September 1747, Rev. Joseph Sewall presiding.	<i>Walley</i>
1749	<b>Jenny</b>	<b>Jenny</b> (marr. 1749) was enslaved by <i>Seth Foster</i> of Stoughton (1713-1753)(OSC 1729) and his wife <i>Susanna Bill Foster</i> (b.1716)(married 1732). Jenny married Sambo, “svt to William Powell” on 15 February, 1749, Rev Joseph Sewall presiding.	<i>Foster</i>
1750	<b>Peter</b>	<b>Peter</b> (marr. 1750) was enslaved by <i>John Kneeland Jr</i> (1694-1774)(OSC 1741) and his fourth wife Abigail Martyn Kneeland (1715-1790)(married 1743). The Kneeland family were builders and property owners, with Kneeland’s Wharf and Kneeland Street named after them (Kneeland 52). John Kneeland Sr helped build the Old South Meeting House and John Kneeland Jr helped build John Hancock House, a Court House, and a Jail, and the Old South Church (ibid). Peter married Rose “Svt to Jothan Maverick” on 28 June 1750, Rev. Joseph Sewall presiding.	<i>Kneeland</i>
1750	<b>Boston</b>	<b>Boston</b> (BC 1750) was enslaved by Lieut. <i>Joseph Belknap</i> (1716-1797)(OSC 1735) and his wife Sarah Byles Belknap (1715-1784)(marr. 1741). Joseph was in the Honorable Artillery Company (1724)(Whitman 293), was a successful merchant (Valeri 86), and a “leather-dresser and furrier” ( <i>Debate on the Constitution</i> 2). In the 1771 census, Joseph acknowledged he had one “servant for life” (i.e. enslaved person), which may have been Boston.	<i>Belknap</i>
1751	<b>Flora</b>	<b>Flora</b> (BC 1751)(OSC 1754) was enslaved by <i>Isaac Winslow</i> (1709-1777)(OSC 1767) and one or more of his wives: Lucy Waldo Winslow (1724-1768)(marr. 1747) and Jemima Debuke (1732-1790)(marr. 1770). Isaac graduated from Harvard in 1727, then he was a merchant and then a farmer (Col. Soc. MA 6: 129)	<i>Winslow</i>
1752	<b>Patience</b>	<b>Patience</b> (BC 1752) was first enslaved by <i>Mary Waters Bethune</i> (1692-1760)(OSC 1719), widow of <i>George Bethune Sr.</i> (1675-1735/36)(OSC 1728)(marr. 1713). In Patience’s 1752 baptismal	<i>Bethune</i>



		record, her enslaver is listed as Mary Bethune. However, by Patience's 1758 marriage, her enslaver is listed as Nathaniel Bethune. One of the sons of George Sr. and Mary, Nathaniel Bethune (1715-1771), was described in his death notice as a merchant.	
1753	<b>Judith</b>	<b>Judith</b> (OSC 1753) was enslaved to <i>Grace Perkins</i> (OSC 1746). No further details found.	<i>Perkins</i>
1753	<b>Venus George Wortely Cornwall</b>	<b>Venus</b> (BC 1753) was enslaved to <i>John Winslow Jr</i> (1700-1788)(OSC 1742), one of the sons of Col. <i>Edward Winslow</i> (OSC 1692) and his wife Sarah Tyng Winslow (1720-1792)(marr. 1760). John was a merchant (Winslow & Winslow 1: 35). Sarah's 1791 will also mentions two more enslaved people, <b>George Wortely</b> and <b>Cornwall</b> , specifying that they should be allowed to continue living on the farm and instructing that they should be provided for.	<i>Winslow</i>
1753	<b>Bristol</b>	<b>Bristol</b> (BC 1753)(OSC 1756) was enslaved to a Samuel Sewall, perhaps <i>Samuel Sewall III</i> (1715-1771)(OSC 1749), who was the son of Rev. Joseph Sewall (OSC 1713), and husband of Mary Wendell Sewall (1724-1746)(marr. 1745) and then <i>Elizabeth Quincy Sewall</i> (1729-1770)(OSC 1751)(marr. 1749). Samuel III was elected Deacon of Old South in 1763 (HC 267).	<i>Sewall</i>
1756	<b>Lucas</b>	<b>Lucas</b> (BC 1756) was enslaved to "Mr William Tailor," who may or may not be the same as <i>William Taylor</i> (OSC 1742). William Taylor (OSC 1742) was presumably the son of Lieut. Governor William Taylor of Dorchester (1676-1732) who served in the Honorable Artillery Company, married Sarah Byfield Tailor (who may or may not be the same as <i>Sarah Taylor</i> OSC 1710) in 1699 and then Abigail William Dudley Tailor in 1712 (who may or may not be the same as <i>Abigail Taylor</i> OSC 1728), and died in 1732, mentioning a son William in his will. William Sr is not listed in the Historical Catalogue as an Old South member, but Col./Wm./Treasurer Taylor/Tailer appears multiple times in descriptions of funeral processions, as a coffin bearer (HC 273, 284, 290, 329). William Sr and Abigail's son William was born in 1722. Unfortunately William Tailer/Taylor/Tailor is too common a name to determine anything further with certainty.	<i>Taylor/ Tailer/Tailor</i>
1756	<b>Dinah Jane/ Jenny Peter</b>	<b>Dinah</b> (BC 1756), <b>Jane/Jenny</b> (marr. 1762), and <b>Peter</b> (BC 1766, OSC 1774) were enslaved to Hon. <i>Thomas Hubbard</i> (1702-1773)(OSC 1730)(Hardesty 116) and his wife <i>Mary Jackson Hubbard</i> (d.1774)(OSC 1727)(marr. 1724). Thomas was a successful merchant and had a brazier's shop (Valeri 86), was a landowner, was Commissary General of the Province of Massachusetts Bay from 1759 to 1771, served as an Old South Deacon 1739-1764, and acted as Old South Treasurer from 1768 until his death, in addition to being Treasurer of Harvard from 1752 to 1773. In Thomas's 1773 probate, he left to his wife Mary "all my Negroes." Mary also made a will in 1773, probated in 1774, in which she left her "faithful servant Dinah" to whichever relative Dinah should choose and if no relative should agree to take Dinah, then Dinah should be freed and a stipend paid to the overseers of the poor for her upkeep. Meanwhile her "honest servant Peter" was to be freed from the time of Mary's death. So Peter would have been freed in 1774. Jane/Jenny is not mentioned in Mary's will. Her first and last	<i>Hubbard</i>

		appearance in the historical record is her wedding, when Jane/Jenny “Negro Servant to Thomas Hubbard” married Quaco “Negro... Servant to Capt. Frazier” in 1762, Rev. Samuel Mather presiding.	
1761	<b>Violet</b>	<b>Violet</b> (marr. 1761) was enslaved to <i>Samuel Whitwell</i> (1717-1801)(OSC 1762) and one or more of his wives: Elizabeth Kelsey Whitwell (1722-1768)(marr. 1749), Sarah Wood Whitwell (1733-1781)(possibly OSC 1755)(marr. 1768), and Margaret (Mary) Smith Whitwell (1735-1809)(marr 1781). Samuel served in the Honorable Artillery Company, was a merchant who kept a hardware store, was an overseer of the poor, and was a member of a committee which carried out the resolutions of the Continental Congress (Roberts 76). In the 1771 census, a Samuel Whitwell declared two “servants for life,” which if this was Samuel (OSC 1762) could have been Violet and one other. Violet “Servant to Mr. Samuel Whitwell” married Charlestown “Negro Servant to the Hon. Thomas Flucker Esq.” on 31 December 1761, Rev. Joseph Sewall presiding.	<i>Whitwell</i>
1762	<b>James</b>	<b>James</b> (OSC 1762) was enslaved by <i>Jonathan Simpson</i> (1684-1763)(OSC 1707) and his wife Mary Baker Simpson (married 1707). Jonathan was a Deacon of Old South and a shopkeeper ( <i>HC</i> 331). This may or may not be the same Jonathan Simpson involved in an inquisition in 1746, after his enslaved man Bristol responded to abuse by Jonathan’s son by pulling a knife on him, for which Bristol was killed (Hardesty 96-97).	<i>Simpson</i>
1764	<b>Fidelia</b>	<b>Fidelia</b> (BC 1764) was enslaved to <i>Samuel Pemberton</i> (1710-1774)(OSC 1746) and his second wife Mary Frye Leach Pemberton (b.1713). Samuel was the son of Rev. Ebenezer Pemberton Sr. and younger brother of Rev. Ebenezer Pemberton Jr. Samuel was a Justice of the Peace and helped take testimonies after the Boston massacre (Doggett 104), and one of seven Justices of the Peace who asked the Lieutenant-General to withdraw of British troops from Boston (Hist of OSC 2: 121).	<i>Pemberton</i>
1765	<b>Thomas</b>	<b>Thomas</b> (OSC n.d.-1765) was enslaved by Hon. Jonathan Mason (1725-1798)(OSC 1742) and his second wife Mary Vans Mason (OSC 1755), granddaughter of Old South pastor Ebenezer Pemberton. Jonathan was a Deacon and Treasurer at Old South Church and had a mansion in Cornhill.	<i>Mason</i>
1771	<b>Cato Sr Cato Jr Clarissa</b>	<b>Cato Sr</b> was identified in the Old South baptismal records of his son <b>Cato Jr</b> (bap. 1771) and daughter <b>Clarissa</b> (bap. 1772) as enslaved to <i>Robert Pierpont</i> (1712-1786)(OSC 1771) and his third wife Anne Pierpont (1728-1774)(marr. 1761). Robert was a housewright (i.e. carpenter) and was a coroner of Suffolk County in 1770, in which role he examined the victims of the Boston Massacre (Ullmann 75-76). Robert emancipated his enslaved people in 1773 (Hist of OSC 2: 175 n.4), presumably including Cato and his family.	<i>Pierpont</i>
1771	<b>Cesar Peggy Inches Cato Inches</b>	<b>Cesar</b> (marr. 1771) was enslaved to <i>Henderson Inches</i> (1725-1780)(OSC 1760) and his third wife Elizabeth Brimmer Inches (1735-1809)(marr. 1771), and perhaps also his second wife Sarah Jackson Inches (1739-1771)(marr. 1770) and his first wife <i>Elizabeth Henderson Inches</i> (1730-1769)(OSC 1760)(marr. 1751), Henderson	<i>Inches</i>

		<p>was an overseer of the poor, a merchant, and owner of a “ropewalk and hemp house,” i.e. rope-making enterprise (Jones 175). Henderson and Sarah joined the Church in Brattle Square in 1770 and in 1771, “Cesar of Mr Henderson Inches” joined the Church in Brattle Square (<i>The Manifesto Church</i> 253). In that same year, Cesar married Kallender “svt of Mr Pollard.” <b>Peggy Inches</b> (marr. 1782) and <b>Cato Inches</b> (marr. 1784) have the surname “Inches” so may have been enslaved by Henderson and his family but were noted as free in their marriage records. Perhaps Cato was freed by the Inches family, perhaps through his military service. In 1775, Cato Inches enrolled in Thomas Marshall’s Tenth Regiment and held the rank of private for eight years until his discharge in 1783 (Quintal 112). The following year, on 11 November 1784, Cato Inches married Eunice Jackson, Rev. Joseph Eckley presiding. Peggy Inches and Cato Green, “free negroes,” were married on 9 April 1782. A Cato Green, previously enslaved to a “Deacon Green” had enlisted in 1775 as a private in Captain Sprague’s company (Jacques). He would presumably have gained freedom through his military service and therefore could be the Cato Green that married Peggy.</p>	
1772	<b>David</b>	<p><b>David</b> (OSC 1772) was enslaved by <i>John Bacon</i> (1737-1820)(OSC 1771) and his wife Elizabeth Goldthwaite Cumming Bacon, who he married in 1771. John was the pastor of Old South 1771-1775.</p>	<i>Bacon</i>
1773	<b>Moses</b>	<p><b>Moses</b> (OSC 1773) was enslaved to Capt. <i>Josiah Waters</i> (1721-1784)(OSC 1741) and his wife <i>Abigail Dawes Waters</i> (1721-1816)(OSC 1736)(marr. 1743). Josiah served in the Honorable Artillery Company, held town office, acted as a constable and a clerk, and was a “prosperous business man” (Roberts 47, HC 397). A Josiah Waters acknowledged owning one “servant for life” in the 1771 census which, if this was Capt. Josiah, could have been Moses.</p>	<i>Waters</i>
1783	Slavery was declared unconstitutional in Massachusetts		

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